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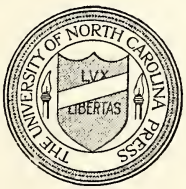

THE UNIVERSITY'S INTELLECTUAL RESPONSIBILITY
THE UNIVERSITY: AN INTERPETATION

BY

PRESIDENT H. W. CHASE

Addresses delivered at the opening of the University, Sept. 19, and on University Day, Oct. 11, 1924

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THE UNIVERSITY'S INTELLECTUAL RESPONSIBILITY[1]

It is customary in opening addresses to college students to talk about their responsibility to their institution and to their careers. It has occurred to me that this morning it might be worth while to vary that procedure, and to speak chiefly of the responsibility of the University and of the State to you. I hope that, whether this appeals to you or not, at any rate you won't feel, after I am through, like the negro that asked the judge to get him a divorce from his wife. "What's the trouble, Sam?" asked the judge. "Well, judge, she don't give me no rest. She just talks an' talks an' talks." "Well, what does she talk about?" "Judge, she don't say."

What I want to try to say has to do with this question: With what sort of influences ought the University to surround young men? What sort of atmosphere ought it to maintain? What is it that is its main business to do for you, and through you for the State?

A proper environment for youth in college obviously includes many things. It must be a physically healthful environment, to encourage the development of sound and well-used bodies. It must have about it good taste and beauty and liberty and opportunity for friendships and the joy of living. It must be an environment that strengthens character and makes for spiritual enrichment. But I want to say to you in all seriousness that a college environment may possess all these things and yet fail in its prime responsibility to the public and to its students, just because it fails to stress the very thing that it ought to stand for as an educational institution. And that one thing is an intellectual life of high quality and sound standards, with freedom to think and to teach.

We hear a great deal about the responsibility of an institution for the moral and religious influences that surround students. I am in absolute and hearty agreement with everything that can be said along that line. Every decent institution does all in its power to surround men with influences that make for moral and

[1]Address delivered by President H. W. Chase at the opening of the University, September 19, 1924.

81236

religious growth. If you take this campus and compare its moral standards and its genuine interest in religion with conditions obtaining among young people generally in the communities from which students come, if you do that thoughtfully and fairly, I believe that you will render an unhesitating verdict in favor of the campus. And I believe the same conclusion would hold good for American colleges generally. We are told that the Lord agreed to spare Sodom if there could be found in it as many as ten righteous men. Some of the critics of college life nowadays seem to want to reverse that process and to feel that they should hold this or that institution up to public condemnation as a modern Sodom if it can be demonstrated that there are in it as many as ten unrighteous men. As a matter of fact, the great majority of American college students are concerned about moral and spiritual things. And I venture the further assertion that reputable institutions, no matter under what auspices they are conducted, do not vary very widely, either in the tone of their life in this respect or in the earnestness of their efforts to maintain and heighten that tone.

But institutions do differ, and differ tremendously, in their intellectual standards; in the stimulus they offer to intellectual endeavor; in the competency and the freedom with which they seek for truth; in the opportunities for mental growth with which they surround their students. These are differences that go right down to the heart of the duty of an educational institution. No institution ought for a moment to be allowed to excuse itself for the absence of genuine intellectual freedom and high and honest intellectual standards on any grounds whatsoever. An educational institution without these things is like a church without religion, or a government without statesmanship.

That seems like a very self-evident statement, and yet my observation is that all too many people, when they think about an educational institution, think very little about the quality of its intellectual life. They don't ask about it the very question they ought to ask—the very question that justifies or fails to justify its place as an educational institution.

Yet if ever any people ought to have a deep and consistent concern about the intellectual atmosphere in which its youth are living, it is the people of the South at this present moment. We all talk a great deal nowadays about the swift progress of North

Carolina and of the South. But no one need deceive himself into the belief that the working out of a new order is ever a simple, easy process. The increasing complexity of life in this State and other Southern States means not only an increase in opportunity, but an increase in the variety and scope of problems which must be faced and solved. It means that the conditions you men must meet will be far less simple than the conditions your fathers met. The sort of order of life that is now coming into being in the South is a new thing in its history. It means keener competition, more difficult adjustments, the need for greater foresight, increased thoughtfulness, more accurate and detailed knowledge. We may just as well face frankly these facts.

The South is without question entering a great period of development. There can be no doubt about that. The question that it must answer, and answer very shortly and very definitely, is whether that development is going forward by the hands and minds of Southern men and women or whether it shall pass to other leadership. Make no mistake about the reality of this question. The South today with its developing resources, its growing industries, its increasing opportunities everywhere, must have trained and informed leadership. That is an absolute essential for its life. Is that leadership coming out of itself or from elsewhere? That is a question that is going to be answered in terms of the education the South provides for its youth, and in no other terms. Just as surely as it does not fit its young men to stand on an equality intellectually with men from other sections, and to compete on even terms with the best brains from all over the country, it will surrender its destiny to other hands.

For the South at this juncture to deny to its youth facilities for intellectual growth in every way comparable with the best of those enjoyed by men from other sections of the country, men whose competition must be faced and met, would be sheer stupidity. It would be simply foolish gambling at a critical moment with the future of a State and of a section.

And to you men who are fortunate enough to find yourselves in college at this time I want to say just as emphatically that for you to waste and neglect the intellectual opportunities which are yours here is almost criminal folly. In the life you are going out into, lack of intellectual equipment, of knowledge, of training, is

going to be penalized to an extent that has never yet been true in the history of the South. The conditions that will confront you are not like the conditions that confronted your fathers. Life moves at a more rapid pace; it is keyed to a higher pitch. The competition for leadership is keener; the problems you must face are more complex. Your simple duty to yourselves and to your State is to take advantage of the opportunities for intellectual growth that are yours. If there ever was a time when college men needed to realize to the full the pressing necessity for intellectual endeavor, it is the generation of Southern youth that is growing to maturity today. I wish that I knew some way to impress this fact lastingly on your minds. I wish I could somehow make every one of you share my absolute conviction that the whole answer to the question of Southern leadership lies in the educational institutions of the South, in the seriousness of purpose of their students and in their own intellectual quality and honesty of standards and freedom to think and to teach.

No one believes more firmly than does this University in the importance of a right attitude towards life. But that right attitude must also be an effective attitude. And to be effective it must be based on knowledge. Good intentions plus ignorance in the complex structure of modern life are usually futile when they are not positively harmful. You can never build a great state or a great nation on the basis of uninformed good-will.

If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as hid treasure—

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Then shalt thou understand righteousness, and judgment and equity; yea, every good path.

An educational institution, then, fails unless it surrounds its students with an atmosphere that makes for sound and honest and effective intellectual growth. It can not try to do this without finding itself obliged to answer this question: under what conditions does intellectual growth go on? What is necessary if it is to be fostered and nourished? Here we touch the central responsibility of an educational institution. We are dealing with a matter about which the University feels, and always has felt, very deeply. Every educational institution should now and again, I believe, state the convictions which shape its work and its at-

titudes. Its students and its public have a right to know what these convictions are. And so I shall try to state what the University's convictions are about the nature of its responsibility to men's intellects.

There are two theories about what education ought to do to the human mind. The first of these theories holds that education means subduing the mind, bringing it into obedience to authority, making it docile rather than independent. Such a theory restricts the activity of the mind to the boundaries of such territories as its advocates consider safe and sane, and marks with "no thoroughfare" signs the entrance to all others. It is this theory of education as the subjugation of the human mind to authority that was so successfully practiced by the Catholic Church in the Middle Ages.

The second theory is precisely the opposite. It holds that the business of education with men's minds is not to subjugate them, but to set them free; that the essential condition of intellectual growth is the maintenance of an atmosphere of freedom of thought and of discussion; that if men are to be educated men they must learn to respect facts, to weigh evidence, to reach conclusions based on facts and evidence, not on prejudice or preference; that they must follow truth wherever it leads; that in a conflict between authority and truth the higher allegiance is always to truth. It holds to that great utterance of Thomas Jefferson, "I have sworn upon the altar of God eternal hostility to every form of tyranny over the human mind." Such a theory of education the University holds.

Now the verdict of history is altogether and without qualification with the advocates of intellectual freedom. You can not read history without seeing that the periods of advance in civilization have been periods when men's minds were free, and that the sterile times and the sterile countries have been those that held the human intellect in bondage to authority. In the words of Bury (whose book on the "History of the Freedom of Thought" I commend to you):

> If the history of civilization has any lesson to teach it is this: there is one supreme condition of mental and moral progress which it is completely within the power of man himself to secure, and that is perfect liberty of thought and discussion. The establishment of this liberty may be considered the most valuable achievement of modern civilization, and as a condition of social progress

it should be deemed fundamental. The considerations of permanent utility on which it rests must outweigh any calculations of present advantage which from time to time might be thought to demand its violation.

I want to make concrete what that statement means. Think for a moment about that great outburst of scientific discovery and invention that has revolutionized human life. What has been the reason for it? The main reason is not because there are more men of genius, but just because men are nowadays free to think and to inquire into the secrets of nature. For a very long time men were not free to do these things, and just for that reason science grew with almost imperceptible slowness. As far back as the thirteenth century there was in Europe at least one scientific intellect of the first order—Roger Bacon. But Bacon spent fourteen years of his life in prison because he dared to say that the rainbow could be explained by the laws of physics. Galileo, because he taught the movement of the earth around the sun, was brought to trial, threatened with torture, forced to make a public statement that he was wrong.

I, Galileo, being a prisoner and on my knees, and before your Eminences, having before my eyes the Holy Gospel, which I touch with my hands, abjure, curse and detest the error and the heresy of the movement of the earth.

How could scientific knowledge be expected to advance in such an atmosphere? These two illustrations are not isolated cases; they are typical of hundreds of others. Bacon and Galileo and their fellows suffered at the hands of men who had the best intentions in the world and yet who so effectually succeeded in hindering the progress of intellectual freedom that I suppose the world today is two or three centuries behind where it might have been without these well-meaning efforts.

Gradually, however, the human mind got free in these fields, and with its freedom came the swift advance that still persists. And yet, so little does humanity understand the very conditions that make advances in civilization possible, the absolute necessity for unrestricted freedom of thought and discussion if progress is to come about, that there are still well-meaning men who have failed to learn the lesson that history teaches.

Such men no longer concern themselves about physics and chemistry and astronomy. They would hotly deny any spiritual kinship with the persecutors of Galileo. They have shifted their

ground, but in the new positions they occupy they voice the same arguments as to the danger of freedom of thought and show precisely the same desire to compel obedience to their will. "The hand is the hand of Esau, but the voice is the voice of Jacob." And that voice is the voice that lifted itself up in the dark ages of human history.

The chief opposition to intellectual freedom today is directed against two fields: that of the biological sciences and that of the social sciences, especially economics and sociology. In the case of the biological sciences, it is of course the teaching of evolution that is mainly attacked. In the social sciences, the case is more complex. Here it seems to rest on the fear that the free discussion of social and economic problems tends to make men radicals, socialists and Bolshevists. This is not true, as experience abundantly shows. If it were true, it would be an argument, not against free discussion, but against an order of things that could be maintained only so long as men were forbidden to examine and discuss it. Fortunately, American institutions do not rest on any such basis as that. I have too much faith in America to be afraid of the verdict of informed discussion.

Toward all such attempts the responsibility of an educational institution is clear. It matters not whether they are directed, as once they were, against the physicist and the astronomer, or against the biologist or the economist. They are all equally fatal to the very conditions which make possible intellectual growth. They all lead inevitably in the direction of a civilization that is characterized by intellectual sterility. It is impossible to restrict the freedom of intellectual inquiry and teaching in any direction without damage to the whole intellectual structure; without creating an atmosphere of evasiveness and compromise and even downright mental dishonesty that students carry with them all the balance of their lives. It is impossible to fit men to participate effectively in a twentieth-century civilization on the basis of a medieval theory of education.

A critic, nationally known for his caustic tongue, recently said about the South that "it is almost as sterile artistically, intellectually, culturally, as the Sahara Desert." That isn't true, but if the South wants it to be true, there is one formula that will lead infallibly to that result: let the South give way to activities

now going on within its borders that are aimed against the freedom of its educational institutions, and the deed is done. The lesson of history is plain for any man to read; great civilizations are built only by free minds. There is a slavery of the mind, as of the body; there is a tyranny over the intellect that is as much opposed to the spirit of American institutions and as fatal to their maintenance as is political tyranny. Against such tyranny it is the duty of an institution that is growing free men uncompromisingly to set its face.

I have failed if I have not made it plain why freedom of thought and discussion is indispensable. It is because such freedom is the essential condition of intellectual growth and so of human progress. Now it must be evident to any one that the reason why freedom leads to growth and progress is because through freedom lies the way to truth. It is truth, and truth alone, on which either a man or a state can build enduringly. And truth shows herself only to minds that are free to seek the hidden places where she dwells. From her votaries she extracts one supreme pledge—that they follow wherever she may lead.

It is the goal that intellectual freedom sets for itself—the goal of truth—that marks off intellectual freedom from intellectual Bolshevism. Let me repeat: All real intellectual freedom is shot through and through by a passion for truth. What, on the other hand, I have called intellectual Bolshevism is not. It is intellectual license that claims for itself the privilege of intellectual freedom. It is not concerned to find what is true, but what is sensational or what distortion of truth that best serves its own selfish purpose can be made to appear true. It thinks about making a noise in the world or about what way its own advantage lies, before it thinks about truth. It is quite unwilling to undertake the laborious process of finding facts, weighing evidence and reaching justified conclusions, by which alone truth comes. Growth and progress are not built on such foundations, but prejudice and passion and conflict are.

The opportunity for intellectual freedom that is yours at the University of North Carolina thus, like all opportunity, carries with it a corresponding responsibility. And that responsibility has to do with the necessity of keeping clear in your minds what such freedom really is. Let me propose this test: that an utterance

undertaken in the real spirit of intellectual freedom is always animated, not by sensationalism, not by a desire to make out a case, but by a careful, patient attempt to answer "what is true?" Such an utterance neither lies nor distorts. It marshals its facts in order; it does not seek to generalize on the basis of facts that are not representative and sufficient. It does not appeal to prejudice, but to reason. It follows truth, not preference.

Such, as I conceive it, is the responsibility of the University to you and to the State; to surround you here with influences that shall quicken you into effective as well as well-disposed manhood, and that shall attempt to fit you to participate in the work of building the New South by assuring you the only conditions that make for sure and sound intellectual growth—those of freedom of thought and of teaching. "Seek ye the truth, and the truth shall make you free."

THE UNIVERSITY: AN INTERPRETATION[1]

We have met here today in memory of an event which, in itself, is very simple. On the twelfth of October, 1793, a throng is gathered in this open forest glade. General William Richardson Davie, stalwart soldier of the Revolution, patriot and statesman, to whose eloquence, determination and energy the University chiefly owes its existence, superintends, with full Masonic rites, the laying of the cornerstone of the Old East Building. There is an address, a prayer, and the ceremony is over. Simple enough it is. Hundreds of cornerstones, I suppose, are laid each year with just such ceremonials.

But there is about this particular event a peculiar significance, that makes us year by year celebrate its anniversary. And that significance lies in the fact that on this October day a hundred and thirty-one years ago there began the visible existence of the University of North Carolina. And so the day has come to stand for us as "University Day"; as the day above all others of the year when we turn our thoughts, not merely to the University that we see about us day by day, but to that more permanent and enduring University which is a spiritual reality; the cherished memory of a noble past and the bright hope of a splendid future. I want, then, this morning, to tell you something of that past, and to glimpse, if I can, the meaning that it has for you and me.

Picture to yourselves the infant University a few years after that opening scene. William Hooper, professor in the University for many years, reviews, at the commencement of 1859, his impressions of the young institution, to which he came as a student in 1804. The faculty was three in number, Caldwell, Bingham, Henderson. Joseph Caldwell, the president, destined to render to the University and to the State enduring service, was then thirty years of age. He had been trained at Princeton, hence, says Professor Hooper, "All things were fashioned after the model of Princeton College." Because of the small size of the faculty, Juniors and Seniors could recite only once a day. The Juniors studied geometry from a manuscript treatise prepared by Presi-

[1] Address delivered by President H. W. Chase on University Day, 1924. The author desires to acknowledge his indebtedness to the "History of the University of North Carolina" by Dr. Kemp P. Battle, from which quotation has been freely made.

dent Caldwell. Students must rise before daylight; morning prayers were by candle light. The Old East, then two stories in height and two-thirds of its present length, housed four students to a room. Person Hall, the present Pharmacy Building, was, with the exception of Commons, the only other finished structure. It was the University chapel for many years, and the scene of its commencement exercises. The two literary societies, founded in 1795, again after the model of the societies at Princeton, had no rooms, but met on different nights in the chapel, of course unheated through the winter. Board at Commons was thirty-five dollars a year; for breakfast, wheat bread, butter, coffee; dinner, bacon and turnip salad; supper, corn bread, without butter, and coffee. It is little wonder that no hen roost, fruit tree, or vegetable garden for miles was safe, or that one of the earliest existing letters from a University student is one to his parents complaining about the food.

The South Building was under construction. Funds were being raised from the proceeds of a lottery, which the legislature had granted the University permission to conduct. It had been described in the press as "a palace-like erection, which is much too large for usefulness, and might aptly be termed the Temple of Folly." Students had built shelters in the corners of its unfinished walls to escape for study from the crowded condition of their rooms. It was a turbulent time, and the behavior of the students was no exception. It was no small part of the President's duties to show fleetness of foot in the pursuit of offenders at any hour of the day or night. Days were these of simple things indeed!

Let me try to give you a glimpse of the University of a hundred years ago. It is the fifth of October, 1825. The faculty is in solemn session. It is a full meeting; all eight members are present. Caldwell, now fifty-two years of age, a little while back from Europe, where he had expended some $7,000 for books and apparatus, is in the chair. Elisha Mitchell is there, scientist of wide interests and indefatigable energy, destined many years later to lose his life on the mountain that bears his name, and on the summit of which he lies buried. Denison Olmstead, brother scientist and classmate of Mitchell's at Yale, has some years still before him before he goes back to Yale, to become widely known for his scientific achievements. William Hooper is still in the

faculty. He will presently resign, preach, become president of two institutions, and end his long life in Chapel Hill in 1876. These three are in their early thirties. The other four are beardless youths. Among them they administer a curriculum that teaches Freshmen, Latin, Greek, Mathematics, and English; Sophomores, Latin, Greek, Mathematics, and English; Juniors, Mathematics, English, and Natural Philosophy; Seniors, Applied Mathematics, Natural Science, Philosophy, and English. Today the cares of the University sit heavily upon their shoulders. Let me read you the minutes of their meeting, as it stands in the Journal of the Faculty:

OCTOBER 5, 1825.

Faculty met. Present: The Reverend Joseph Caldwell, Rev. Elisha Mitchell, Rev. William Hooper, Denison Olmstead, Eathan A. Andrews, George S. Bettner, Matthias E. Manly, Edward D. Sims.

It appeared in evidence before the faculty, that on the evening of the fourth inst., while the assembly which had convened to hear the speaking of a division of the Senior Class, was retiring from Person Hall, Edward Eaton and Frank Stanly, both members of the Sophomore Class, were concerned in causing explosions of gun powder near the door of said hall. It further appeared in evidence before them, that during the same evening said Stanley caused a similar explosion in a passage of one of the Colleges. In relation to this offence the faculty had formerly had occasion to express their sentiments. It is one, which sets at open defiance the rules and regulations intended for the promotion of good order in this University; and instead of that stillness and quiet, which ought to prevail, in a place devoted to literary and scientific pursuits, introduces tumult and confusion. Neither can the faculty be insensible to the discredit, which such practices, at such a time, tend to bring upon the character of the University. Under all circumstances, and especially such as are accompanied with so great publicity they will feel theirselves compelled to notice with decided disapprobation, conduct so dangerous in its consequences to the good order and reputation of this institution. They have therefore resolved that the connection of the said E. Eaton and F. Stanly with this University be suspended for the term of three months from the date hereof, and they are immediately to retire from their places according to the law of the institution in such cases made and provided.

The faculty also find that Robert Johnson, a member of the Sophomore Class, has for a considerable time past persisted in habits of indolence and neglect of collegiate duties, and in disorderly behavior. They have therefore resolved that said Johnson be admonished in their presence, and that the President be requested to address a letter to his parents, stating the circumstances, and that the record of the faculty in this case be publicly read in the chapel of the University.

By order of the faculty.

GEORGE S. BETTNER, *Clerk.*

Again on the same day the faculty meets. Part of the Sophomore class and all of the Freshman class, it has been discovered, have absented themselves from recitations on the morning after the Senior Speaking. The young men were required "individually to acknowledge the impropriety of their conduct," and to pledge themselves to refrain from its repetition. This they did, save Robert Johnson, who was therefore dismissed. Ten days elapse. On the fifteenth, the faculty is again convened. Johnson is penitent, and deeply regrets the impropriety of his conduct, whereupon "the faculty, after a full deliberation of his case consented to restore him to his standing in his class and to the privileges of the University." On the twenty-eighth another meeting. I quote its minutes:

OCTOBER 28, 1825.

Faculty Meeting. Present: Rev. Joseph Caldwell, Rev. Elisha Mitchell, Denison Olmstead, Eathan A. Andrews, Rev. William Hooper, George S. Bettner, Matthias E. Manly, Edward D. Sims.

The following paper was submitted to the faculty by the President.—"To the Faculty of the University: A sense of duty to my parents and a conviction of those errors which have thus led me from the path of rectitude, compel me at this time to request of you a readmission to my former standing in college. You will, I have no doubt, reflect that I am young and liable to be caught by the snares which await every youth, and which but few escape. But reflect at the same time that experience has taught me a lesson—the impression of which will last for years to come. I am conscious of my folly and am sorry for my misconduct, as I know its influence will not only be felt by me while here, but when I shall be removed from you. Please thus ease the wounded heart of a tender father, and the throbbing breast of a heedless son."

[Signed] EDWARD J. EATON.

The faculty considering everything connected with the case of this young man, Edward J. Eaton, consented at last to restore him to his standing in college.

By order of the Faculty.

GEORGE S. BETTNER, *Clerk*.

I have chosen this incident because it is typical of scores of others that stand in the faculty books of that day. I recently ran through the Journal of the Faculty of the University for a period of some twenty years, beginning about 1820. Faculty meetings were devoted to two purposes. At the beginning of the session the faculty meets and continues its meeting from day to day until it has personally examined every candidate for admission. Then it meets, and continues its meetings, sometimes from day to day,

sometimes from week to week, to consider cases of offenses by students against the elaborate and detailed regulations prescribed by the faculty and by the Board of Trustees. To be out of one's room after eight o'clock at night, to visit the village during study hours, to play a game of cards, to keep a dog, to lock one's door against a member of the faculty who, time about, were obliged to visit the room of every student, all these and dozens of other high crimes and misdemeanors stood in the by-laws, kept students busy devising means to evade them, and the faculty busy catching, admonishing, pledging, dismissing, and reinstating offenders. Such a philosophy of discipline was then common enough all over the country; young men in college were handled like school-boys up to the date of their graduation.

There were about the old University some beginnings of an equipment for scientific pursuits. President Caldwell, as I have mentioned, made a special trip to Europe to purchase apparatus and books, and in 1831 there was erected here what Dr. Battle states was the first astronomical observatory at an educational institution in America. This was equipped with appropriate instruments, but after a few years was destroyed by fire. The two literary societies made modest beginnings of libraries very soon after their formation. The University made its first provision for a library building in 1850, when the building now remodelled for the Playmakers was erected as a library. One of the important uses of the building for many years was as a dance hall. For library purposes it was open a few hours every Saturday; unknown to the youth of that day were lists of books "on reference" for their class work. One use to which the library was put in those days is set forth in "Sea-Gift," a novel which describes the life of a student at Chapel Hill in the days just before the outbreak of the War between the States. The hero, in his Freshman fall, falls very much in love with a young lady who is visiting the daughter of one of the professors. Seeking a secluded nook in which to declare his love, he borrows the key of the library from the janitor thus, as he says, making certain of a place "secure from interruption." Because you may be interested to know how a University Freshman in the fifties declared his affection to his sweetheart, I quote the language which the author of the book considered it natural and appropriate for a Freshman to use under such circumstances:

Miss Lilian—may I call you that—Let's cease trifling. I love you; but before you laugh me to scorn let me tell you how I love you. I have never loved before, can never love again, as I love you now. My life, my soul, is wrapped up in you. My whole being is in yours; and existence without your love to possess or to hope for is utterly worthless. No other thought, no other object, has been mine since I saw you; and I solemnly vow to you now, I care for, hope for nothing else on earth but your smile and favor. I cannot, dare not believe that you love me now; but give me one ray of hope, one straw to cling to; promise that you will learn to love me in years to come; that after long, patient devotion on my part, and satiety of conquest on yours, you will give me your heart. Dearest Lilian, promise me.

Unfortunately for him, the object of his affection declares that she is engaged to a Senior, and, when this Senior is later killed in a duel with another University student, she proves so soon false to his memory that our hero for a time loses faith in women altogether—a loss which needless to say is only temporary.

By this time—the end of the fifties—the University had attained to a position of high influence and honor. There were eight buildings; Old East, Old West, South, Person, Gerrard, Smith, New East, New West (the two latter begun in 1857). The University income was derived, not as at present from appropriations by the legislature, but from investments arising chiefly out of the sale of tracts of land, in part granted the University by the State, in part by gifts from private sources. Later, in the universal wreckage of war, all these investments were to be swept away. President Swain, Governor of North Carolina before he became president of the University, succeeded President Caldwell, at the latter's death in 1835, and for thirty-five years guided the destiny of the University. Lacking the scholarly tastes of Caldwell, he none the less administered the University with wisdom and added greatly to its usefulness. The first of its professional schools, the School of Law, made its appearance in 1845, under Judge William H. Battle. A school of medicine was discussed but abandoned.

The University was rapidly making itself felt throughout the South. Of its 456 students in 1859, 185 were from other states. The next year the faculty reports that "half the states, North and South, and over 30 colleges, are represented in its student body." The contribution of the University during this period to the public service of the State, the South and the Nation, was altogether extraordinary. It numbered among its alumni a president and a vice-president of the United States, seven cabinet officers, five

foreign ministers, nine senators, forty-one members of the national House of Representatives, thirteen out of twenty governors of North Carolina from 1814 on, seven governors of other states, and so throughout a long list of eminent and distinguished men.

Thus known and honored, the University stood in 1860 in the forefront of the educational institutions of the South. Much that I have said about it seems strange to you. In most of its details it differed very greatly from the University of today. But it is very easy to confuse differences in appearance with differences in spirit. What links up the old University with the University of today, in spite of all differences in method, in outlook, is the deep and genuine spirit of service to its State and to the South that animated its efforts. I have told you a little of the success of those efforts, of the leadership which its alumni came to have all over the South. It is true that measured by our modern standards, there were limitations about what the old University did. Its students were chiefly from the well-to-do classes; its standards of scholarship were not high; the leadership achieved by its graduates was most characteristically in one field, that of public life. But the point is that these limitations grew out of the life of its day and time. It was the character of this life that shaped its efforts; that determined the adjustments it had to make. It met, and met well, the task of its generation.

Such was the University of those older days. It had known trials in its youth, but it had won through; it was respected, honored, and beloved. But the hour was at hand when destiny was to have its grim way with it, as with the State it served. I want to give you just two pictures of those dark years of war, pictures that should quicken your hearts with pride at the thought of the University brotherhood into which you have come.

The first is that of a University struggling manfully on through tragic years, its faculty depleted, its resources vanishing, its few students either those too young or too infirm for service; struggling with its whole heart to keep alive the opportunity for education for the youth of that tragic time. Its enrollment dwindles from 456 in 1859 to 60 five years later; its poverty-stricken faculty is given the privilege of cutting fire-wood on University lands to keep them from actual suffering. It comes through to its commencement of 1865 with one graduate who has completed the

entire course, and with three other Seniors. But it comes through; the only Southern institution to observe its commencement in that dark year.

The second picture of these years is graven on the tablets of this hall. Here stand the names of three hundred of the University's sons who paid the final tribute of their devotion. The name of one out of every eight of the University's alumni living at the outbreak of the war, is on this list of Confederate dead. Such a record needs no comment. It is its own spokesman, in all its pride and pathos. These men had walked about the campus that you know. They loved it as you love it. On many a midnight, as the camp-fires burned low, there must have come to them thronging memories of this peaceful place—of clustering buildings sheltered by mighty oaks, of sun-drenched mornings and a pealing bell, the only sound amid a great quietness; of youthful dreams and triumphs here, when life stretched so fair ahead. Their days here had helped to mould and shape them for their stern task. May you, their younger brothers, quit yourselves as nobly as did they!

The end of the war found the University's endowment wiped out, students few in numbers, important faculty chairs vacant. The University was clearly on the brink of ruin. In 1867 came the passage of the Reconstruction Acts, and early in 1868 the adoption of a new state constitution under the reconstruction regime. The new Board of Trustees appointed under the authority of this constitution was made up almost altogether of men who had never been actively identified with the University. They meet and declare the presidency and the faculty chairs vacant. President Swain, crushed by the blow, never recovers from the effects of an accident soon after. The old faculty leaves Chapel Hill for other tasks. Shortly after comes the election of a reconstruction President, Solomon Pool, and a small faculty of the same affiliations. But there is no public confidence in the management of the University under such conditions. Students do not come. The end is clearly in sight. On the first of December, 1870, the trustees vote to close the doors of the University of North Carolina until further notice. Seventy-five years of history has ended in desolation and abandonment.

Mrs. Cornelia Spencer, sitting under the Davie Poplar, pictures the scene. "For seventy-five years this old poplar has

spread a benignant shade over the gay throngs that wandered through the campus, or pressed into the chapel in the glorious old days.

"The old tree still stands guard, but over grounds that are now empty and forlorn. The dry grass rustles to my solitary tread, and a rabbit starts out from yonder tangled and dying rosebush. I look around and see nothing to disturb the profound and melancholy stillness. The sun shines down on the Old East and West, the Library Halls and the recitation rooms; but the doors are all closed—the place is haunted. Strong and ineffaceable memories rush unbidden, and my eyes are dimmed as I gaze on this Niobe sitting thus discrowned and childless.

"Chapel Hill is the Deserted Village of the South. Nearly twenty of the best families in the place are leaving and their houses are standing untenanted and desolate. These all leave the houses they have built, the trees they have planted, the flowers they have tended, the cradles of their children, the graves of their dead. Governor Swain was more favored in that he fell on sleep in good fortune, and rests quietly under the cedars over yonder."

The loyalty of the University alumni has never failed; it did not fail in this black hour. Under their guidance an amendment to the constitution was secured in 1873 providing for the election of the Board of Trustees by the general assembly, as is still the case. In 1874 a board possessing the public confidence was chosen by this method. Measures were undertaken to compose the University's finances, the neglected buildings were put in repair, a new faculty was selected, and on September 15, 1875, the University of North Carolina once more took up its task. Some months later a president was elected—Dr. Kemp P. Battle, who had been a tutor in the old University, a lawyer, State Treasurer for North Carolina, and had fought in the forefront of those who were determined that the University should not die. He faced a task that was almost superhuman. He tells of meeting, in Raleigh, Gilman and Gildersleeve of the newly founded Johns Hopkins. "Dr. Battle," they asked, "what is the income of your institution"? "Seven thousand, five hundred dollars from the State, and tuition fees." Said Gilman, "with a sympathizing look," "I am sorry for you." But President Battle was never sorry for himself. Nor did the little faculty of seven shirk from its task.

The Law School is reopened, what was perhaps the first summer school for teachers in the country was established in 1879. The University even took up the task of instruction in agriculture and the mechanic arts, and continued it until the foundation of a separate institution in Raleigh. Students came; the first year sixty-nine, and then more and more.

But years passed before the very existence of the University was secure. Dr. George T. Winston, a member of the faculty of 1875, and successor to Dr. Battle as president, summed up the situation in an address a quarter of a century later. "Surely," he says, "no institution ever survived a more precarious childhood. With annual expenses greater than annual income; with widespread agricultural depression growing more intolerable year by year; with falling prices, a contracting currency and financial panics; with popular ignorance, indifference and misunderstanding of the purpose and character of the new University; with persistent opposition from political leaders and influential educators; with constant demands by politicians of all parties for false economy in educational expenditures; with old debts to discharge, and new debts accumulating year by year, it is little wonder that the new University made such slow progress during the early years of its existence. The wonder is that it lived at all."

But it did live, and gradually it prospered. Little by little the principle of support of the University through public taxation came to be accepted; little by little prejudice and misunderstanding disappeared. The State, in proportion as its own resources increased, began to deal more adequately with it.

Another year, and a half century will have passed since the University was reborn. Of its presidents, Battle and Graham have passed to their reward; the one ripe in years, living to see the fruition of his work as it is given to but few men to do; the other, cut off in the fulness of his powers after four years of leadership that will be remembered as long as the University shall stand. Three are living; Winston and Alderman, whose service here led to careers elsewhere, and one who this year completes forty-five years of splendid service to the institution of which he was for fifteen years the head, Dr. F. P. Venable.

I cannot here so much as hint at the tale of devotion, of energy, of passionate loyalty, that has made possible the University of today. In the love and service it has known from its adminis-

trators, its faculty, its students, its alumni, and its friends, no institution has surely ever been more rich. Next year, as the reborn University passes the half-century mark, it is my hope that we may in some fitting way commemorate the work of their hands and hearts.

I have given you but a few hasty glimpses of the University's great traditions and noble past. I want you to feel yourselves a part of that tradition; it is worthy of all your loyalty and love. But what is it to be really loyal to a great tradition? It is, I think, to be inspired by it, stimulated by it, to fresh achievement; not to be bound by its letter, but to be freed by its spirit. Woodrow Wilson, speaking from the platform in Gerrard Hall about General Lee, made this fine statement: "We are not at liberty to walk with our eyes over our shoulders, recalling the things that were done in the past; we are bound in conscience to march with our eyes forward, with the accents of such men in our ears, saying 'we lived not as you must live. We lived for our generation; we tried to do its tasks. Turn your faces and your hands likewise to the tasks that you have to do' . . . And so I am not going to ask you tonight to look back at General Lee, but rather to answer the question—'what does General Lee mean to us?'"

What does the University of North Carolina mean to us? That is the question. There are many things that stand out in its fine tradition. There is a courage that has never shrunk from attempting what seemed the impossible, and that has again and again snatched victory from what seemed sure defeat. There is devotion without stint, service without calculation. There is honesty, and integrity, and good sportsmanship. There is a never-failing vision of service. But I think there is more than this. I cannot read its history without feeling that the very essence of its tradition lies in the fact that it has always lived its life in precisely the spirit of the words of Wilson that I have just quoted to you; that its face and its hands have been turned to the task of the present hour. It has ever been mindful of its past, glorying in its rich heritage. But it has never lost itself in mere contemplation of that past. It has revered its heroes, but it has seen that the truest loyalty to them is not a blind allegiance to the forms and methods by which they achieve, but to the spirit in which they did their task.

And so I want to say to you this morning that loyalty to this splendid tradition of the University is more than loyalty to this or that way of doing things, to this form or that method; it is loyalty to a dauntless spirit that asks of this or any day "What now is required of us"? that says "This is my appointed task. With God's help, I go forth to do it"!

This is the voice of the University speaking out of the past to you and me. It summons us to a task which is not the task our fathers knew, but to the doing of it in the spirit which was theirs. It calls to us, as it did to them, to leave the University of North Carolina greater and nobler than we found it. So, and so alone, are we truly loyal to its history; so do we show the deepest reverence for its past.